

THE CIRCULAR.

PUBLISHED WEEKLY,

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel xii, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

WILMINGTON, Del. FRIDAY, October 29, 1824.

NO. 26.

Miscellaneous.

An unknown "Subscriber" has favored us with the following poetical lines. We wish that our friends, who favor us with communications, would also honor us with their names; the withholding of which evinces a want of that confidence in us which every correspondent ought to repose in an Editor—and the concealment from us of which, in future, may be the cause of the non-appearance in our paper of their compositions and communications. We therefore trust that "A Subscriber," and all others of our kind friends, who occasionally favor us with communications, would take notice of this hint and govern themselves accordingly. Whether the poetry is original or not we have not leisure to inquire—it is stated to be the production of a "MR. BENJAMIN S. BULFINCH."—*Editor Circular.*

THE LIGHT OF TRUTH.

"Let there be light," the first command
That burst from Heaven's exalted throne—
Jehovah gave the stern decree,
And forth immediate radiance shone!

The Sun, that glorious orb of day,
Was ordered to assume his sphere;
To shed on earth th' enlivening ray—
To shine abroad from year to year!

But there's a Light—a brighter light
Than Sun or Nature e'er could claim;
Illumines all creation's space,
And bears a great—a glorious name.

This Light has shone since man was made,
And it will shine till world's decay;
'Tis purer than the breath of morn,
With it the gloomy night is day.

Would you inquire—"What is this Light,
That glows with such refulgent blaze?"
Its name is TRUTH—Truth doth invite
Every poor wand'ring soul to grace.

SENSIBILITY.—As I was passing a solitary part of the road, on my return from a visit in the country, a few days since, my attention was arrested by a little girl, about nine years old, beckoning me to stop. "Pray sir, be so kind as to break me off a bunch of leaves to make a bed for the poor lamb that's run over." I got out of my chaise, and went with the child to a tree a little distance from the road side. Here was a fine black lamb stretched on the ground; the blood was running out of its nostrils—it made a faint continued noise like a feeble groaning, and seemed to be expiring. A solitary sheep kept close to the spot, and watched all our motions. "Poor thing!" said the little girl, "he never will skip and play any more on the beggar's ground"—and burst into tears. My dear, said I, how did it happen? "It was sleeping in the path," she answered, "close by where its mother was feeding, and the two cruel gentlemen, that went along just now in the carriage, never minded the lamb, but drove straight over it: and I brought it away from the hot sun, and laid it here in the shade; but it won't get well,"—and again, with her apron, she wiped away the tears which she could not suppress. "Poor old Mrs. G—," she continued in her simple manner, "she will be sorry when she comes to know it—it was all the lamb she had." Where does Mrs. G—live? said I. "Yonder, on the beggar's ground," she replied, pointing to a cottage on the commons about half a mile off. Are you going to tell her? "Ma, sent me to carry some radishes and milk for her tea." By this time the lamb was dead. "He'll want no bed of leaves," said little Maria, and as she took up her basket to go, she turned to look again at the object of her grief—"Oh, it was so cruel to let the wheel go over an innocent lamb," she said and hurried off for the poor woman's cottage.

My own feelings were scarcely less excited than hers; and I could not help reflecting, as I slowly pursued my journey, how dead to every tender and generous feeling must be the heart that can be indifferent to pain, even though the sufferer were a worm. The wanton young man that would crush an innocent animal under the wheel of his carriage, rather than check or turn aside his steed, is unworthy of the name of husband, or brother, or friend. Let him be the companion of no one; for in his cold unfeeling heart, there are none of those

amiable affections which form the cement of kindred souls; there is no milk of human kindness in his breast—he cannot feel another's woes, nor share another's joys.—*Guardian.*

THE CONDITION OF HAYTI.

The National Gazette of Philadelphia publishes an interesting letter from Mr. Granville, which was intended as a reply to a letter from New-York lately published, containing some objections to a colonization in Hayti.

Mr. Granville ranges the objections under the following heads, as relating in some way to these various subjects: Religion, Population, National Strength; the Instability of the government, and the Non-recognition by France. The following abstract of a letter will furnish a view of his most important statements and remarks. The first subject is religion, and on this he remarks—

"I have said and repeated that among us toleration is universal; and in saying so I am but the mere echo of our constitution.

Religion is the elder sister of legislation, and they exercise authority over different portions of the same empire; but as we do not recognize the right of primogeniture, the distinction in their powers is not allowed to prevent a good understanding between them. It must therefore be never forgotten on either side, that the judge is not the law, and the minister is not the religion."

On the subject of population, Mr. Granville states that he has lately received the results of a new census taken in Hayti, which gives 935,335 as the population of the republic, among which is included the National Guard of 113,323 men. Her standing army, not included in this estimate, amount to 45,520.

The extent of the Island, though differently stated by many writers, is thus given by the Count du Chastenet, according to observations made in 1784 and '85. It is 160 leagues long from east to west, and from 60 to 70 broad from north to south; with a surface of 40,000 square miles, without including any of the Islands on the coast. The population of this extensive country, has been much retarded by the war with France and intestine divisions, as well as by the pastoral manner of life which for a time prevailed throughout the greater part of the island. A brief view of the state of things, produced in different places by the different policy pursued by Christophe, Petion, and the Spaniards, will furnish some useful hints on the present condition of the Island, as well as its prospects under the existing government.

The part where Christophe reigned is on the northern coast, and embraces about one sixth part of the whole; and the situation of the inhabitants was such as might have been expected under the worst Roman Emperors. They were all obliged alike to labour at the fortifications continually erecting for the security of the power which oppressed them; and the under officers of the government were allowed as little respite as the common people, who were forced into this employment, even to the old men, the women and the children. This region, although as fertile as that governed by Petion, now contains only 367,721 inhabitants.

The part of the country inhabited by Spaniards is no less remarkable for the fertility of its soil, than for the indolence of its population, and contains only 61,468 souls; while the remaining division, which enjoyed the government of Petion, although forming in extent only one sixth of the island, contains, according to the census, no fewer than 506,146—a greater number than all the other five sixths—notwithstanding a considerable emigration has recently taken place towards the northern parts. These differences are attributed by Mr. Granville, with every appearance of justice, to the different policy and habits of the different regions; and he states that he shall soon be able to lay before the public the reports of the Secretary of State for the last five years, which will place the subject in a still more striking point of view, and show what powerful causes have operated to retard population in Hayti.

In reply to the objection that Hayti has not been recognized as an independent power, the eloquent writer remarks: "We have broken off all communication with the islands of our own territory, we dispose of our productions, purchase the products of foreign manufactories, and see in our own ports the ships of England, the United States, Germany, Sweden, the Hanseatic towns, and even of that power whose national pride has so long refused to allow us to escape from its control, but which does not blush to borrow the flags of other nations to trade with us. If our government is not acknowledged, it is because we prefer to remain as we are.—****Trahit sua quemque voluntas.

"We are not recognized by any body; and yet we are recognized by the whole world. If our independence were publicly acknowledged by France, we might buy and sell to the amount of some millions more; but we should not be the more independent."

Dr. CHALMERS' last volume of Sermons.

This volume contains fifteen sermons.—The Sermon on predestination is founded on the 22d compared with the 31st verse of xxvii. chapters of Acts.—"And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship." "Paul said to the centurion and the soldiers, except these abide in the ship, ye cannot be saved."

The following remarks are from the introduction:—

"The comparison of these two verses leads us in what may appear to many to be a very dark and unprofitable speculation. Now, our object in setting up this comparison, is not to foster in any of you a tendency to meddle with matters too high for us—but to protect you against the practical mischief of such a tendency. You have all heard of the doctrine of predestination. It has long been a settled article of our church. And there must be a sad deal of evasion, and of unfair handling with particular passages, to get free of the evidence which we find for it in the Bible.—And independently of Scripture altogether, the denial of this doctrine brings a number of monstrous conceptions along with it. It supposes God to make a world, and not to reserve in his own hand the management of its concerns.—Though it should concede to him an absolute sovereignty over all matter, it deposes him from his sovereignty over the region of created minds, that far more dignified and interesting portion of his works. The greatest events in the history of the universe, are those which are brought about by the agency of willing and intelligent beings and the enemies of the doctrine invest every one of these beings with some sovereign and independent principle of freedom, in virtue of which it may be asserted of this whole class of events, that they happened, not because they were ordained of God, but because the creatures of God, by their own uncontrolled power, brought them into existence. At this rate, even he to whom we give the attribute of omniscience, is not able to say, at this moment, what shall be the fortune or fate of any individual—and the whole train of future history is left to the wildness of accident. All this carries along with it so complete a dethronement of God—it is bringing his creation under the dominion of so many nameless and undeterminable contingencies—it is taking the world and the current of its history so entirely out of the hands of him who formed it—it is, withal, so opposite to what obtains in every other field of observation, where, instead of the lawlessness of chance, we shall find, that the more we attend, the more we perceive of a certain necessary and established order—that from these and other considerations which might be stated, the doctrine in question, in addition to the testimonies which we find for it in the Bible, is at this moment receiving a very general support from the speculations of infidel as well as Christian philosophers."

The sermon on the unpardonable sin is founded on Matt. xii, 31, 2.

"Wherefore I say unto you, all manner of sin and blasphemy against the Holy Ghost

shall not be forgiven unto men." "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come."

This sin is thus described by Dr. Chalmers:

There is nothing mysterious in the kind of sin by which the Holy Spirit is tempted to abandon him to that state in which there can be no forgiveness, and no return unto God. It is by a movement of conscience within him, that the man is made sensible of sin—that he is visited with the desire of reformation—that he is given to feel his need both of mercy to pardon, and of grace to help him—in a word, that he is drawn unto the Saviour, and brought into that intimate alliance with him by faith, which brings down upon him both acceptance with the Father, and all the power of a new and constraining impulse to the way of holiness. But this movement is a suggestion of the Spirit of God, and if it is resisted by any man, the Spirit is resisted. God who offers to draw him unto Christ, is resisted. The man refuses to believe, because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of their guilt, and urges him to abandon them, is resisted—and thus, the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to remonstrate—and all this because their authority has been so often put forth, and so often turned from. This is the deadly offence which has reared an impassable wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted."

The sermon on the new heavens and the new earth is founded on 2 Peter, iii. 13.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Dr. Chalmers believes, "that in the new economy which is to be reared for the accommodation of the blessed, there will be materialism."

"It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity.—But certain it is, that man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both to character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trod the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took his place among the freemen and the denizens of the great spiritual commonwealth."

And again—

"The object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations, as that the whole of its existing frame work shall fall to pieces, and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor."

TO OUR SUBSCRIBERS.

Such of our Subscribers as wish to discontinue the Circular, will please to observe that our terms require them to pay up all arrearages, and to give one month's notice, before the expiration of the year or half year, for which they have subscribed. These conditions must be strictly complied with.

RELIGIOUS.

From the Southern Intelligencer.
CATECHISM OF HUMILITY.

What is humility?

It is that lowliness of mind which makes one ready to acknowledge others to be better than himself, and to act accordingly. As it respects God, it implies self-condemnation in the view we take of the glory and holiness of his character.

On what is this disposition founded?

On just views of our own weakness, dependence, and unworthiness. We can see something of our own impurity of heart and sinfulness of life, but we cannot know the extent of depravity in others—of course we cannot, if our hearts are reviewed, think ourselves as good as others.

Does humanity then require us to lessen ourselves at the expense of truth, or believe ourselves worse than we are, or despise any thing good, God may have implanted in us?

By no means.

What is the first exercise of humility?

It will lead us to be modest. To be forward and self-willed is a proof of pride. A humble man will not over-rate himself nor expect others to do it.

What is the second exercise of humility?

An earnest desire after improvement in knowledge and holiness.

What is the third exercise of humility?

To be teachable, i. e. to be willing and ready to learn from every body, whether they be more ignorant, or inferior in station, &c. or not. Particularly, humility will shew itself in a professor of religion, by receiving any judicious admonition, advice, or reproof, not only kindly, but with a determination to apply it, and profit by it.

What is the fourth?

An earnest and constant application to the pardoning blood of Christ, and the sanctifying spirit of God, for deliverance from the power and condemnation of sin.

What is the fifth?

A hatred of flattery, and unwillingness to know the worst of one's self.

What is the sixth?

A disposition to ascribe all the good that may be in us to the grace of God.

What is the sin opposed to humility?

Pride.

What is the worst species of pride?

Spiritual pride, or a high conceit of our own spiritual attainments.

How does this express itself?

1. By keeping aloof from other Christians as unworthy of our company or regard, or as if we could derive no benefit from their society—instead of dealing faithfully with them, and thus promoting their spiritual good as well as our own.—2. By refusing instruction, and setting one's self up as a religious critic on every sermon, lecture or prayer; rejecting what might do us good because there are some faults in the performance or the performer, and always looking for the effect on others instead of applying it to ourselves.—3. By dwelling upon our state and progress in religion, rather than earnestly resorting to the merits of Christ, and the influences of the spirit, and giving all the glory to God.—4. By forwardness to teach others and to claim merit for it.—In these and other ways, this peculiarly wicked, odious, and destructive temper shews itself.

Do real Christians ever shew this disposition?

It is to be lamented that it often creeps in and spoils the whole of their religion. In various degrees it appears in most, if not all, and if we fancy we are wholly free from it we deceive ourselves, and are entirely ignorant of our hearts. Some of the most pious people who exhibit it in no other way, display it by often expressing their fears of the effect likely to follow the declaration of religious truth:—thus, if the mercy of God be strongly exhibited, they say after service, I am afraid it will do harm.

To the Editor of the Star.

LOWER DUBLIN, (Penn.) Sept. 18.

DEAR BROTHER,

The circumstances of our dear brethren in the Burman Empire, have rested with great weight on my mind for some weeks past. I refer, particularly, to the fact, as announced in the public papers, of the war now raging between that country and the British government in India. How will our dear brethren fare during this calamity? Will not their supplies from Calcutta be interrupted, and cut off? Will not that capricious and despotic government identify the Missionaries with the English? Or, should the men in authority forbear to molest them, will not a blind, bigoted, and enraged populace, urged on by an interest-

ed and a malicious priesthood, fall upon them, and use them despitely? The similarity between the English and Americans, in language, religion, &c. is such, as that they may easily be mistaken by a people so ignorant of the geography and history of other nations, as the Burmans are. The Mission in that country ought, in a special manner, to lay very near our hearts, for several reasons. Those who first engaged in it, were evidently given us by the Providence of God, and cast themselves upon us for support; and we received them, and pledged our faith and honor, as Christians, and as Baptists, to support them in their arduous work. Moreover, it is well known to us all, that this Mission is the parent of those combined efforts, in which we are now engaged, and that it was the means of introducing us to each other, and of bringing us together, in our Conventions and other public meetings, from Maine to Louisiana. These remarks have been introduced, not to the disparagement of the other Missions; far from it; for the writer of this article rejoices in the prosperity, not only of the other stations supported by our own denomination, but also of those in which Christians of every name, among Protestants, are engaged; and, when our brother McCoy visited us, we felt a sacred duty and a sincere pleasure to aid him, and to encourage his brethren to do so likewise. But the above observations have been made solely for the purpose of securing the sympathy and the prayers of such of your readers as have compassion for perishing heathen, and love for those who hazard their lives for the sake of our Lord Jesus Christ. I would suggest, therefore, as the first Monday in November is at hand, that the Burman Mission be specially remembered on that evening; and that the ministers of Christ, who may feel the importance of this hint, would mention this from the pulpit on the preceding Lord's day. When Peter was in prison, "prayer was made of the church, without ceasing, unto God, for him," and they prevailed. We know that our dear brethren and sisters in Burmah are in perilous circumstances, but God may hear prayer in their behalf; and the hearts of all men are in his hands.

Yours, truly, in the Lord.

AGNOSTOS.

BRITISH AND FOREIGN BIBLE SOCIETY.

Just twenty years have elapsed since the formation of this noble institution. During this period it has gradually extended its operations, till at length its name and its praise have spread through the whole earth, and it has become emphatically a blessing to all nations. From "a brief view of the operations of the Society," just received from London, it is engaged in promoting the translation, printing or distribution of the Scriptures in one hundred and forty different languages and dialects; in fifty-five of which, they were never printed before. The whole number of Bibles and Testaments issued on account of the Society in Great Britain and foreign countries, is 4,252,365, and the whole expenditure has been 1,164,963*l.* or 5,172,438 dollars of which about 1,600,000 dollars have been devoted to the circulation of the Bible in foreign lands.

The seat of the Parent Society is London, but its auxiliaries, branches and Bible associations extend throughout the British dominions in every quarter of the globe. The number of domestic auxiliaries and branches amounts to 859, together with about 2000 Bible associations, of which more than 500 are conducted by ladies. These associations are chiefly supported by contributions of one penny per week, and the vast augmentation of late years in the number of Bibles distributed, and the increased means of promoting the object of the Society in foreign countries, may be attributed principally to their exertions.

The principal translations of the Scriptures now carrying on under the auspices, and with the aid of this Society, are—in Europe, the modern Greek; in Asia, the Persian, and various dialects of the peninsula of Hindostan; in the South Sea Islands, the Tahitian; in America, the Peruvian and the Esquimaux.

From the Hartford (Conn.) Mirror.

On the last Sabbath evening, \$119 were contributed in this city, to aid the Hartford Female Benevolent Society, in their economical and well directed efforts, to feed, clothe and instruct unfortunate children, to rescue them from idleness, poverty and vice, and restore them to Society, useful, virtuous and pious. It affords great delight to see the public take an increasing interest in this laudable Institution.

Oct. 23.

SUMMARY.

A GENERAL CENSUS.

The present Census of the whole world is said to stand thus:—

Jews	-	-	4,000,000
Pagans	-	-	456,000,000
Mahomedans	-	-	140,000,000
Christians	-	-	200,000,000

Total - 800,000,000

Deists and Atheists are comprehended, but not distinguished in either of these enumerations, as they do not avow themselves by any formation into bodies, but are anomalies in class.

It is worthy of notice, that the most ancient congregation, viz. Pagans, still subsist through the globe, and comprise more than half of its general population; that the second in order of time, viz. Jews, have, since the destruction of their temple and city, A. D. 70, fallen so near to decay, as to comprise only a 200th part of the whole; that the third denomination, viz. Christians, now include one fourth part of the whole; and that the Mahomedans who sprang six centuries after the Christians, and threatened to annihilate them, occupy the space of one-sixth part of the whole. It is also observable, that when an estimate of this kind was made about fifty years since, it was supposed that Christians amounted to one-sixth part, and now they have increased to one-fourth.

A step further in this inquiry disposes of the Christians thus in their subdivisions:—

The Greek and Eastern Churches	-	30,000,000
Roman Catholics	-	100,000,000
Protestants, including all sects	-	70,000,000

Total 200,000,000

These all have arisen since the promulgation of the Universal Christian Church, 4000 A. M. of which—

The Western and Eastern Churches began and united in the 6th Century.	
Their separation	- 9th ditto.
Mahomed	- 7th ditto.
Christianity in G. Britain	7th ditto.
Darkness of Popery and Mahomedanism	- 6th to 16th ditto.
Waldenses	- 12th ditto.
Wickliffe, Huss, and Jerome	- 13th to 15th ditto.
Luther and Calvin	- 16th ditto.
Reformation	- 16th ditto.
Remonstrants	- 17th ditto.
Protestant sects	- 17th & 18th ditto.

It is unnecessary to enlarge this scale; the object is thus answered by shewing the divisions of people and their denominations and dates, by which any person conversant in such researches will find occupation enough for his reflection upon the probable state of mankind during the ensuing half century, under the advantages of an unexampled improvement in every country and condition, both in arts, navigation and commerce, domestic and universal; an enriched acquisition of every embellishment of intellect, literature, and the fine arts; chemistry, and religious learning; an enlarged and liberal toleration in Church and State; a diffusion most unparalleled of the Holy Scriptures, of education, and a general intercourse among all nations. *London paper.*

College of New-Jersey.—At a meeting of the Board of Trustees of the College of New-Jersey, held in Princeton, September 28th, 1824, a record was made, of which the following is a copy.

On motion, *Resolved*, That if any person shall think proper to establish a fund, for the support of an undergraduate, in this college, said fund shall be denominated a scholarship, and shall ever bear the name of the founder or founders, or such other name as he or they shall be pleased to direct; and shall also be devoted to such persons, whether candidates for the ministry or not, as the founder or founders may choose to nominate, or to provide for receiving.

Resolved, That twenty-five hundred dollars be considered as the smallest sum necessary for endowing a scholarship in this College; but a fund to any less amount will be cheerfully received by the Board, and shall bear the name of the donor, and shall be sacredly devoted to such object as he may think proper to direct.

A true copy.

GEO. S. WOODHULL, Clerk.

Princeton, (N. J.) Oct. 1, 1824.

[Editors of Newspapers in the United States, are respectfully requested to give the above an insertion in their respective papers.]

Extract of a letter from Stephen F. Austin, Esq. of the Province of Texas, to the Rev. W. Stevenson, of Hempstead county, Ar. Ter. dated May 30, 1824.

"The government of this nation has finally settled down into the Federal Republican system, and the outlines of the constitution are copied from that of the United States, with the single exception of an exclusive religion in favor of the Roman Catholic, which is the law of the land, and, as such, must be obeyed. And, if a Methodist, or any other Preacher, except a Catholic, was to go through this colony, preaching, I should be compelled to imprison him. All must be baptized in the Roman Church; and all marriages must be celebrated in that Church. This is the law of the nation, and all those who move here must obey it."

The directors of the society for promoting the Gospel among seamen, in the port of New-York, acknowledge a donation of \$100 from Commodore Stewart, of the U. S. ship Franklin, and \$100 from part of the crew of that vessel.

The Governor of New-Hampshire has issued his proclamation, appointing Thursday the eleventh day of November next, to be observed as a day of public Thanksgiving and Prayer. In Massachusetts this annual festival will be on Thursday the second of December.

It is mentioned in several papers that Albert Gallatin, Esq. has withdrawn his name as a candidate for the office of Vice President of the United States.

The following is the Address of Miss SARAH M. WATTERSTON, the young lady who represented the District of Columbia, to Gen. LAFAYETTE, on his entering the Civic Arch at the Capitol.

GENERAL LAFAYETTE: A new generation, as well as new cities and new states, have arisen to welcome thy return to the land your valor assisted to make free. In us, sir, you behold the youthful offspring of those whose lives you protected, and whose safety you watched over, in the hour of peril and amidst the conflicts of war. The young and the old, virgins and matrons, alike welcome thee, as the gallant defender of their country—as one, by whose generous assistance, we now enjoy the blessings of freedom. Our youthful bosoms heave with emotions of gratitude, in beholding you, whose name we have been taught to hush with veneration, and our hearts will never cease to cherish the recollection of this interesting occasion. Accept, illustrious Chief, this humble homage of our young but grateful hearts—it is all we can and all we have to offer—but our prayer is, and ever will be, that your declining age may be piloted by affection, and that peace and happiness, the attendants of virtue, may follow you to the tomb. Associate of our Washington, and Friend of Liberty, the District delights to hail thee as its Guest; and, in the name of that District, I now welcome you to its Capitol. The present generation esteem and honor you; and millions yet unborn will love and venerate your name.

By the arrival of the packet ship Colossus, Capt. Marshall, at the port of Philadelphia in 34 days from Liverpool, London papers to the evening of the 18th of September and Liverpool to the 20th, have been received.

LONDON, September 18.

DEATH OF LOUIS XVIII.

The official announcement of the death of His Most Christian Majesty, which we received yesterday morning, by Express, was published by us in a Second Edition. For the sake of those of our readers who saw only the first impression, we now repeat it:—

"Calais, 16th September, half past five o'clock in the afternoon."

"We have just received the following Telegraphic Despatch, announcing the King's death:—

"The King died this morning at four o'clock.—King Charles X. immediately set out for St. Cloud with the Dauphin, the Dauphiness and the Duchess Berry.

"The people have shown, during the King's illness, the most affecting sorrow. Couriers are setting out this moment in all directions with the news."—Signed at Paris, &c.

THE CIRCULAR.

WILMINGTON, FRIDAY, OCTOBER 29.

TO OUR SUBSCRIBERS.

The present Number (26) of the Circular, contains the first six Months since its publication. Our Subscribers will remember our terms, which require the payment of *Two Dollars* at the end of 6 months, terminating this day.

As "the laborer is worthy of his hire," we respectfully, yet earnestly request each of our Patrons, who is in arrears to us, to pay the amount for the year—Two Dollars—either to our agent in his vicinity, or to us.

The amount of subscription of each one, is but small and trifling—to us, however, when punctually paid, it is of importance. On such sums depends the continuance of our paper. It is of importance to us, that the present call on our friends, should be promptly attended to; and, it is hoped too, that this intimation will be sufficient to insure both a willing and a punctual compliance.—You all know that *punctuality* is the *life* of business.

We might very aptly compare the many small sums due a Newspaper Establishment to so many rivulets; which, whilst *separate*, have no power to put in motion the large and weighty wheels of a Mill, or other Machine requiring much strength; but, *united* into one stream, will be found not only sufficiently powerful to turn the vast wheels of cumbersome machinery; but also able, in their combined strength, to carry with ease the largest ships. So, too, are the many small sums of money: scattered abroad among our Subscribers, they are inefficient to any great purpose; but *collected* into one sum, are capable of keeping in constant motion, the noblest of all machines—the *PRESS*—It is this powerful machine, which has contributed much to the present happy state of our great and still growing Union—which has spread knowledge over so vast a portion of the civilized world, which is one of the strongest pillars in our Temple of Freedom—which is constantly issuing the brilliant light over the extending and variegated fields of the Arts and Sciences—and which has been, and which is still, a powerful auxiliary, under Providence, in widely and rapidly spreading the glorious blessings of the *Divine Light of the Gospel of eternal Truth*, and thus extending the bounds of the Redeemer's kingdom—spiritually enlivening & illuminating the benighted souls of almost all those Nations of the earth, who receive its happy influence.—And, shall this useful Machine—the *PRESS*—be stopped or retarded in its active motion!—Shall it cease issuing that heaven-inspired Book, and its divine Truths, the knowledge and right application of which lead mankind to the unspeakable blessing of life and immortality?—Forbid it, Christianity!—Forbid it, Liberty and Literature! EDITOR, Oct. 29.

On Wednesday, the 20th inst. the trials of the prisoners, for the alleged murder of Mr. Bonsall, commenced at Chester, Pa. Michael Monroe alias James Wellington, was found guilty of murder in the first degree. The trial of the other prisoner charged with being concerned in the murder of Mr. Bonsall, we understand, has not yet terminated.

The life of Zimmerman, who was to have been hanged a few weeks since, at Orwigsburg, Pa. for the murder of his daughter, has been respited one month (to some day in Nov. next,) by the Governor of that state.

Sentence of death was passed, at Boston, on Wednesday week, upon Perry Anthony, for the murder of an American, in the Bay of Honduras. He is to be executed on the 21st of December.

This day two blacks, George and Henry, are to be executed at Baltimore, for the crime of a rape.—They will be hung in the jail yard.

Gen. Lafayette's reception at Yorktown, which, in our opinion, was as highly interesting as any he has received by any other portion of the American people, we may possibly notice hereafter.

British and Foreign Bible Society.

The following is the number of Bibles & Testaments issued by the above named Society, from March 7, 1804, (the time of its commencement,) to March 7, 1824, viz. Bibles 1,723,251—Testaments 2,529,114; Total 4,252,365!

The same noble Institution has expended, within the last 20 years, in the good cause of the Scriptures, the enormous sum of £1,164,963 15s 4d; or \$5,172,438 00!

In the 12th year of its existence, it expended £103,680 18s 6d—and in the 18th year, £123,547 12s 8d.

MINUTES

Of the proceedings of the Delaware Bible Society.

THE DELAWARE BIBLE SOCIETY met at St. George's Church, Oct. 19, 1824, pursuant to adjournment, and was opened with Prayer, & a Sermon by the Reverend A. K. Russel, from Rom. iii. 1, 2. The Minutes of the last Annual Meeting were read.

The Board of Directors made their Report—the substance of which was—that, in addition to 52 32 1-2 cents in the Treasury at the commencement of the year, \$58 had been received, making the funds of the year \$110 32 1-2—that the expenditures had been \$50 remitted to the Parent Society; & \$60 32 1-2 expended in the purchase and transportation of 100 Bibles, leaving the Treasury empty. That the whole sum received and expended by this Society, since its formation, was \$1817 78 1-2 cts.

That the number of Bibles and Testaments distributed, was 15 Bibles and 15 Testaments; leaving on hand 115 Bibles and no Testaments. That the whole number issued from this Society, was 1495 Bibles, and 1077 Testaments—Total 2572.

The Report was accepted, and ordered to be forwarded to the American Bible Society.

The Standing Committee had nothing in particular to report.

The Treasurer's Report was received & accepted, by which it appeared that the Expenditures of the last year were precisely equal to the sums received, leaving the Treasurer's account balanced.

John Rumsey, Esq. having removed to Philadelphia, requested permission to resign the office of Treasurer. His resignation was accepted, and a vote of "cordial thanks were tendered to him for his fidelity and punctuality in the discharge of his late office."

Mr. James Simpson was elected Treasurer in his place.

The Rev. JOHN E. LATTA, the President of this Society, having deceased since the last meeting, it was unanimously

Resolved, That the Treasurer be directed to purchase a handsome Bible, and present it to Mrs. Latta, as a testimonial of the esteem and gratitude of this Society to her lamented husband, for his early, constant, and most exemplary labors in the cause of this Society.

The Rev. Samuel Bell was unanimously elected President in the place of Mr. Latta.

Messrs. John Sutton & Charles Haughey were added to the number of Directors of this Society.

Messrs. James R. Black and Robert Porter were appointed on the Standing Committee, in the places of the Rev. Samuel R. Green and John E. Latta.

Resolved, That the other officers of the Society be continued for another year.

Resolved, That it be recommended to the Standing Committee, to open a correspondence with the other Bible Societies in this State, with a view to promote friendly intercourse, and concert measures for the prosperity of the general cause in our State.

Resolved, That the thanks of this Society be tendered to the Rev. A. K. Russel, for his very appropriate Sermon at the opening of this meeting.

Resolved, That measures be taken for obtaining a more complete knowledge of the state of our country, in regard to the want of Bibles and Testaments; and that the Collectors or Assessors of the various Hundreds, be respectfully requested to assist the Society in this investigation, by inquiring of every family, *How many Bibles they possess—and how many Readers there are in the family?*

The following gentlemen were appointed to wait on the Assessors and make the wish of this Society known to them:*

The Rev. Mr. Bell to communicate with the Assessor of Red Lion Hundred.

Jacob Faris, Esq. with the Assessor of Pencader Hundred.

Rev. A. K. Russel, Mill Creek & White Clay Creek Hundreds.

Matthew Kean, Esq. New-Castle Hundred.

Robert Porter, Christiana Hundred.

James Simpson, Brandywine Hundred.

Isaac Scott, St. Georges Hundred.

John H. Metts, Appoquinimink Hundred.

The Rev. Samuel Bell was appointed to preach at the next Annual Meeting; the Rev. E. W. Gilbert his Alternate.

Adjourned to meet at the Forest Church, near Middletown, on the 3d Tuesday of October, 1825, at 11 o'clock.

Concluded with prayer.

* Suitable Tables, with various columns, will soon be prepared, and forwarded to the above mentioned persons, for their convenience and direction.

Eleventh Report of the Directors of the DELAWARE BIBLE SOCIETY.

October 19, 1824.

The Board of Directors, in once more meeting the Society, return thanks to that good Providence which has preserved so many of us thro' another year. It is with sincere sorrow they have to record the death of their excellent President, the Rev. John E. Latta, whose presence is, for the first time, missed from our Annual Assembly; and whose industrious & persevering efforts to promote the objects of this Society, will be felt as a loss not easily to be repaired. Now that he is reaping a reward proportioned to his works of love on earth, he is far from regretting the sacrifices which he made in this cause of benevolence. His opportunities are ended; *ours* yet continue; but will soon terminate. Let us work while it is called to-day, before the night cometh, in which no man can work.

The labors of this Society, during the past year have been very limited, and by no means adequate to the wants of our fellow creatures, or our own impayable obligations.

No Agent has yet been found to undertake a complete visitation and examination of this State, as contemplated by the Society at their Meeting in October last; and we are, therefore, yet ignorant of the exact measure of the spiritual wants of our State and Peninsula, in regard to Bibles and Testaments. There can be no reasonable doubt, however, that the number of families destitute of the Scriptures, is very great—perhaps as great as that of any region of equal extent along our Atlantic coast.

Having had no particular correspondence with the Bible Societies in the other counties of this State, we are not aware of the extent of their operations, nor the present state and prospects of those institutions. If a correspondence were opened, or some union formed, it would, perhaps, strengthen our hands, and promote our benevolent operations.

As to this County, in those parts which have been accurately explored, many families were found destitute—who are now supplied. There is reason to fear, however, that in other parts of our district, hundreds of families are yet destitute of the word of life. To whom shall they look—if not to this Society?—and who shall seek them out and supply their wants, if neglected by ourselves?

Since our last Report, some new Subscribers have been added to our list; but, perhaps, an equal number "weary of well doing," have discontinued payment.

The Receipts into the Treasury, during the past year, as will be seen more particularly by the Treasurer's Report, have been \$58 00, which, together with \$52 32 1-2 cents in the Treasury at the last Report, equal \$110 32 1-2. Of this \$50 00, according to order, was forwarded to the American Bible Society; and \$60 32 1-2 cents expended for the purchase and transportation of 100 Bibles. So that the Treasury is now empty.

The number of Bibles on hand, at last Report, was 35—of Testaments, none. Five Bibles were exchanged for 15 Testaments. 100 Bibles, as before stated, have been purchased by the Society. Of these have been distributed 15 Bibles and 15 Testaments; leaving on hand 115 Bibles, and no Testaments.

This Society has now existed 11 years, and during that period has received and expended \$1817 78 1-2 cents. It has distributed 1500 Bibles and 1077 Testaments, making a total of 2577 Bibles and Testaments.

By this it will be seen, that it is not a vain thing, that this Society has been formed. Much good is known to have been accomplished, and much more will be revealed in the light of Eternity.

Several copies of the 8th Report of the American Bible Society, have been received and distributed to Subscribers. By this it will be seen that the friends & funds of that noble Institution are increasing. The empire of this benevolent Parent is extending on every side, and since a Society has been formed in Illinois, she has children in every state in the Union. In Massachusetts she has 23 auxiliaries, in Pennsylvania 32, Virginia 36, Ohio 38, New York 61—in all 407 of these benevolent associations. 47 were added the last year, and new ones are recognizing every month.

The receipts and expenditures of the Eighth year were about \$42,000 00, being an advance upon the 7th year.

Nearly 80,000 Bibles issued from her printing presses during the same period, making upwards of 400,000 added to the number of Bibles in the world, since her work commenced.

Of these, some were German, some were French, Spanish, Portuguese, Low Dutch, Gaelic, Welch. Some were sent to our Western Military Posts, some to the Indians on our borders, some to the West India Islands, some to Mexico, Colombia, Peru, Buenos Ayres and other parts of South America; some to the Cape de verd Islands; to the nations round the Mediterranean Sea; to the Mahometans of Turkey, and the Pilgrims of Palestine; while every State in our Union has shared richly in its liberality.

How delightful to be thus scattering the good seed of truth over such a vast field, and among so many nations of the earth! How delightful to have a share in these labors, to be the children of so honorable a Parent, the Auxiliaries of such a Leader in the cause of Salvation!

But even this Great Institution looks up to a still Greater—across the Ocean. The British and Foreign Bible Society still leads the Christian world. Its receipts & expenditures, its issues and distributions, equal that of all the rest of Christendom. Out of 7 or 8 millions of Bibles sent forth within 20 years, it has issued upwards of 4,000,000. It is supported by nearly 2000 Auxiliaries of different grades, 128 of which were formed during the 20th year; and seems determined not to stop till this dark world is filled with the light of the Gospel.

On the Continent, both among Protestants and Catholics, a holy flame has been kindled, which, we trust, will never be extinguished, till all the rubbish of ignorance & superstition is consumed.

In France there are already 160 Associations organized for the diffusion of the Scriptures—in Russia the number is upwards of 200. In Prussia, in the States of Germany and in Switzerland and the Netherlands, in proportion.

In Asia, where ever Christianity has been planted, Bible Societies are springing up. And in Africa, at the two only Christian Colonies, (Sierra Leone and the Cape of Good Hope,) similar institutions are found. Yes, in the very Islands of the Sea, which, a few years since, were as ignorant of civilization as of Christianity, associations similar to our own, are in operation.

From New South Wales, and from the Georgian or Society Islands, large contributions have already been forwarded to London, to replenish that Fountain whose streams are gladdening the earth.

The Cherokees in our own country, are raising contributions to send the Bible to their Osage enemies!—And shall we be idle? While even the *heathen* feel the importance of this work, shall we sit down in idleness, or retire from the field of benevolence? Shame be the portion of the man who stands aloof, and comes not to the help of the Lord, against the mighty; or who, having put his hand to this most blessed work, draws back, while he has a dollar to spare, a spirit to pray, an hour to employ, or a family is dying in want of the Gospel of Christ!

The Directors of the Delaware Bible Society are requested to attend a Special Meeting on MONDAY NEXT, (Nov. 1.) at 3 o'clock in the afternoon, at the School room adjoining the Second Presbyterian Church. Oct. 18. R. PORTER, Sec'y.

The Union Colonization Society holds its Anniversary Meeting on THURSDAY NEXT, (Nov. 4.) at 6 o'clock in the evening, at the Episcopal Lecture Room.

The Rev. R. Williston will address the Society at its opening.

Oct. 20. J. A. SPARKS, Sec'y.

Died,

On Friday, the 15th October, at Smyrna, Del. Mrs. SARAH ALLEE, wife of Mr. Abraham Allee, aged 43 years and 8 days. On the following day her remains were deposited in the burying ground of the First Presbyterian Church, in Wilmington. Faith in the atoning merits of the Lord Jesus, animated her whilst living, and dying her Saviour was the sure Anchor of her hope, on whose bosom it is trusted she leaned while passing through the dark valley of the shadow of death. Her death is sincerely regretted by all those who knew her. Her departure loudly admonishes all her survivors: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

"Death, like an overflowing stream, Sweeps us away; our life's a dream: An empty tale; a morning flow'r, Cut down and wither'd in an hour."

On Friday last, at her residence in this vicinity, Mrs. ANNA SPRINGER, wife of Mr. Joseph Springer. The deceased was one of our oldest inhabitants, and ever bore the character of an amiable and tender wife, kind and obliging neighbor and friend.

Poet's Corner.

"To awake the soul by tender strokes of art...
"To raise the genius, and to mend the heart."

A COMET.

Then suddenly there came a fiery star,
Wandering from out its orbit, masterless,
The dwellers of the earth—they were a race
Mightier than yours—look'd nightly on the sky,
And their thoughts were troubled; night by night
The star
Grew brighter, larger—waving flames shot out
That made the sky appear to shake and quiver.
Night after night it grew; the stars were quenched
Before its burning presence; the moon took
A paler—and a paler hue; men climbed
Upon the mountains every eve, to watch
How it arose, and sat upon the ground
All night to gaze upon it. The day then
Became the time for sleeping; and they woke
From feverish rest at evening to look out
For the terrific visitor. Night by night
It swell'd and brightened:—all the firmament
Was kindled when it came. The waning moon
Had died away; and when she would have come
Again into the sky, men found her not,
Still, still the heaven-fire grew!—there was no night
But the day succeeded a new day
Of strange and terrible splendor. Darkness
Became a luxury, and men would go
To caves and subterranean depth, to cool
Their hot and dazzled eyes. The beasts of the field
Were restless and uneasy, knowing not
Their hour for slumber; they went up & down
Distractedly; and as they fed, would stop
And tremble, and look 'round as if they feared
A lurking enemy. The things of prey—
Monsters that earth now knows not—came abroad
When the red night sun had gone down; for day
With its mild light less glared upon their eyes
Than that fire flashing firmament. Yet—yet
With every coming night the terrible star
Expanded: men had now no thought but that:
All occupations were laid by: the earth
Was left untill'd, the voyagers on the deeps
Forsook their ships, and got upon the land
To wait the unknown event. O'er all the world
Unalterable terror reigned. Men now
By thousands and by tens of thousands, met—
Wond'ring and prophesying. Day and night
All habitable regions sent to heaven
Wailings, and lamentations and loud prayers.
The ethereal shapes that peopled earth, as now
Saw with astonishment, but not with fear,
This strange disorder; for the wreck of worlds
Injures not them. The spirits of the sun
Look'd wondering down, expecting what might
come;
For right towards Earth the blazing Terror held
Its awful course; and all the abyss of space
Resounded to the roarings of its fires.

..... Yet once more
It rose on earthly eyes. One fourth the heavens
Was covered by its bulk. Ere it had reached
Its middle course, the huge ball almost filled
The sky's circumference;—and anon there was
No sky!—nought but that terrible world of fire
Glaring and roaring—and advancing still!
Men saw not this;—the insufferable heat
Had slain all things that lived. The grass & herbs
First died!—The interminable forests next
Burst into flames;—down to their uttermost depths
The oceans boiled—spouting their bubbling waves,
Rocking and wallowing higher than the hills.
The hills themselves at last grew burning red;
And the whole earth seem'd as it would melt away.
Intense expectation now held all
The ethereal natures silent. From the height
Of space they looked, and waited for the shock;
For in two right opposite courses the two orbs
Rush'd towards each other, as two enemies haste
To meet in deadly combat. 'Twas a sight
Sublime, yet sad, to see this beautiful earth
Strip'd of all verdure, empty of all life,
Glowing beneath the Comet's terrible breath
Like a huge coal of fire!

They now drew nigh:
Rapidly rolling on they came!—They struck!—
The universe felt the shock. We looked to have
seen

The earth shattered to dust, or borne away
By that tremendous fire-star; but they touched
Obliquely, and glanced off. The comet soon
Shot swiftly on again: the weaker earth—
Jarred from her orbit—stood awhile—turning
Backward upon her axis, vibrating
Down to her very centre;—then went on
Faltering, swinging heavily to and fro
Upon her altered poles.—EDWIN ATHERSTONE.

The following lines very briefly notice the
rapidity with which mortals, like tran-
sient meteors, pass through time to
Eternity. — Sweet infancy, sprightly
youth, active manhood, and decrepid
old age, are each hurrying to the tomb—
Here's a lesson, reader,—Improve your
time.—Circular.

"OUR LIFE'S A DREAM."

I saw a little infant sleeping
Sweetly across its mother's arms,
Securely guarded was its keeping
Against all dangers and alarms.
Again I saw, of sprightly mien,
The youth amuse'd with airy bubbles,
Sporting on life's fantastic scene—
A stranger to all cares and troubles.
I look'd again—the busy man,
With anxious look and steady gaze,
Pass'd and re-pass'd, and seem'd to scan
Life's many movements with amaze.
Once more I look'd—the hoary head
Came bending with the weight of years;
Whose joys and pleasures all were fled,
Whose cheeks were furrow'd o'er with tears.
Hark! a sad knell of solemn tone!
Slow moves the hearse in sable dress:
The flower has budded, swell'd, and blown,
The man of years has sunk to rest.
Thus ends the life of man on earth,
Who's ripe for death at his first birth.

RELIGIOUS.

PASTORAL RECOLLECTIONS.

THE AFFECTING DEATH.

Green as the bay-tree ever green,
With its new foliage on,
The gay, the thoughtless, have I seen,
I pass'd and they were gone.

Cowper.

"The voice said" to the prophet, "cry;
and he said what shall I cry?—*All flesh is
as grass, and all the goodness thereof is as
the flower of the field; the grass withereth,
the flower fadeth: because the Spirit of the
Lord bloweth upon it.*" Such is the lan-
guage of Revelation: and is it not daily
confirmed by Providence? Where is the
blooming youth, on whom the fond hopes of
an affectionate father were built? Where
is the amiable and lovely female, to promote
whose future happiness and usefulness, the
indulgent mother had devoted her life? Where
are those promising young persons,
to whom, as the Christian pastor looked,
he indulged the delightful hope, that when
death should call him, to consign to the grave
his present friends, he should see them living
again, as it were, in their children? Ah!
what desolations, are made in the earth!
Our's is a dying world; and yet, the
thoughtless sons of men, hurry on in
the paths of pleasure, regardless of their lat-
ter end!

"We must needs all die."—"True,"
says the youth in blooming health, "but
not yet. I may indulge, for a long season,
in the pleasures of life; and twenty years
hence I will think of religion." Pause,
my friend, before you fully conclude that
you shall not die yet, before you quite re-
solve to defer religion; even for an hour,
and listen to a tale—a true tale; one that
has affected many, who can attest its truth,
and which is now committed to writing, for
your benefit.

In the spring of 1822, I was called, for a
few Sabbaths, to occupy a pulpit in a res-
pectable town about twenty miles from
London. Nature seemed in her prime:
she had rescued herself from the cold em-
braces of winter, and appeared in her love-
liest robes; she had thrown around her,
cheerfulness of spirits, which seemed to be
enjoyed, both by the human and animal
creation, and loudly called on every ration-
al being, to contemplate the beneficent, and
beautiful works of the Creator, and raise
their hearts,

From Nature, up to Nature's God.

The labors of the Sabbath had closed;
and I was seated with my friend in a room,
where we could view the sun setting in his
glory, having fulfilled the duties of the day.
We were remarking, how the Christian
might learn a profitable lesson, from this
bright luminary, in being desirous, at once,
to reflect a Saviour's glory, and to discharge
every duty, in its proper season; and that
then we might look forward to the period,
when as to this world, we should set, and
rise in a better; when my kind hostess en-
tered the room, and announced to us the ill-
ness of their neighbor Miss —, who had
been suddenly attacked with a disease,
which, it was feared would baffle the ut-
most skill of three physicians, who at that
moment surrounded her bed. Turning to
me, my friend said, "This young lady, sir,
is reputed to be the greatest beauty in the
country; for some weeks past, the greatest
preparations have been making for her wed-
ding, which was to have taken place in a
few days; but, I suppose, that now all is
thrown into uncertainty, whether or not it
will ever be." This led us to some remarks,
on the uncertain tenure, by which we hold
our enjoyments, and the importance of pos-
sessing the friendship of him, who manages
the affairs of the universe. I thought that
religion, had never appeared so lovely in
my estimation, as when my friend repeat-
ed, in solemn, and energetic manner, the
often quoted lines of YOUNG:

His hand, the good man fastens on the skies,
And bids earth roll, nor feels the idle whirl.

Again, and again, before we retired to
rest, were the most anxious inquiries made,
as to the probable result of medical aid;
but alas! we learnt, "The post of obser-
vation, became darker every hour;" and at
half past ten, we were told that all hope of
life was given up, and that the Rev. Mr. —
had been sent for to administer the conso-
lations of religion. We prayed; (nor did
we forget the case, that so deeply affected
the hearts of my friends, and that produced
on my own, though an absolute stranger, a
strong impression,) and then separated for
the night.

As I entered the breakfast-room, the fol-
lowing morning, I glanced at the family,
sitting around the table and anticipated the

sound that fell on my ears. "Well, Sir,
the scene is changed; Miss — died this
morning, at four o'clock."—"Then," re-
plied I, "the scene is changed indeed, for
she has left a world of changes for an eter-
nal state; she has entered into that world
where her destiny must be fixed forever."
*Man dieth, and wasteth away: yea, man
giveth up the ghost, and where is he?*

We sat down to breakfast, with feelings
of the most solemn kind; each felt concern-
ed, to improve the event for his own good.—
"Was there any hope," I asked, "of a
change of heart before she died? for the
gaities she indulged—the pleasure she pur-
sued—and the scoffs she uttered against re-
ligion, would not support her on a dying
pillow:—she would then need the religion
she used to ridicule." "Ah, my dear sir,"
replied my friend, "these are the things,
that make religion appear important. I
cannot learn, that she uttered any thing,
on which our hopes may rest. She does not
seem to have been fully aware of her dan-
ger. When the clergyman was sent for,
he was forbidden to ask her any questions,
or to tell her that she was dying; and I
heard, that he only read prayers, and depar-
ted."—"Cruel friends!" I could not for-
bear exclaiming, "that would rob a soul,
just entering an eternal state, of the solemn
warning, the serious admonition of danger,
and would hinder the minister of Christ,
from inviting her to the Saviour; and cruel,
cruel, minister, who could be called to such
a scene, and be silent, when duty bids him
speak." We indulged in silent meditation;
no one seeming disposed to utter his mus-
ings. The breakfast cloth was removed,
and we read the "prayer of Moses the man
of God," contained in the *ninetieth Psalm*,
when he witnessed the dreadful mortality
of the Israelites, and presented our peti-
tions to the throne of mercy, that at the
solemn hour of death, we might be enabled
to rejoice in Jesus, as our friend, and bid
defiance to the king of terrors.

This affecting occurrence, excited, through
the whole neighborhood, an extraordinary
sensation. Many seemed deeply impress-
ed with the importance of religion; oh,
that it may be found, that the death of one,
led to the spiritual life of many.

A few days after, the mournful proces-
sion was formed, to convey the mortal re-
mains of this once beautiful and accomplish-
ed young lady to the tomb, to become food
for worms. What a multitude assembled!
Sorrow sat on every countenance, while the
sun still shone, as though it would shadow
forth the immutability of its Creator, "who
changes not with changing time;" though
men perish, he remaineth the same, "and
of his years there is no end." I joined the
crowd and followed the corpse to "the
house appointed for all living." I could
not forbear dropping the tear of sympathy,
for the young man, who appeared as chief
mourner, and who had hoped, to have press-
ed her to his bosom, as his bride! but, no;
she was snatched from his embraces. My
sympathy was increased, when my friends
informed me, that this was the second time
in which the disconsolate mourner had been
placed in precisely the same circumstances.
Ah! how loudly did this providence pro-
claim to him, "Boast not thyself of to-
morrow, for thou knowest not what a day
may bring forth."

When the funeral procession began to
move, the sun, as I have remarked, shone
forth in its glory, and nature appeared all
gay and lively. But, as we approached the
church-yard, the heavens gathered black-
ness, the lightnings flashed, and the rain
descended in torrents. Never did I wit-
ness so sudden a change—never was I more
forcibly reminded of the great dissolution
of all things; and never did I ask myself
with more seriousness, where shall I be
found at that great and solemn day?

My reader, it may be your lot, and mine,
to be ushered, in a sudden manner, into the
presence of God. Are we ready?—Ready
for death?—Ready for judgment?—Ready
for heaven? If not—awful thought!—we
are ready for—Hell! "Who among us
shall dwell with everlasting burnings?"
Forgive, reader, my plainness—it is the
plainness that results from ardent affection:
"knowing the terror of the Lord, we per-
suade men." We would fain urge you to
"flee from the wrath to come;" we long
to see you travelling with us in the way to
heaven. May God grant both the writer
and reader, that when these bodies are con-
signed to the grave, our souls may "BE
WITH CHRIST WHICH IS FAR BETTER."

TO CHRISTIANS OF EVERY SECT AND
DENOMINATION.

From No. 15 of *Evangelical Tracts*.

To unite all sincere Christians in earn-

est prayer for the out-pouring of the Holy
Spirit. This will meet the full extent
of our wants and of our desires. When
the Holy Spirit, therefore exercises his of-
fice, and pours out his heavenly gifts from
the inexhaustible fulness of Christ, that
which man can never attain is immediately
accomplished. The same power, which
on the day of Pentecost, effected the con-
version of three thousand unbelieving Jews,
under one discourse, can convince the most
prejudiced, and change the hearts of the
most obdurate of the present day.—When
He makes bare his arm, the mountains will
flow down at his presence, nations will be
born at once, and the kingdoms of this
world become the kingdom of God and of
his Christ. While the sacred Scriptures
thus acquaint us with the power of the
Holy Spirit to effect these great objects,
they afford us every reason to expect this
aid whenever general prayer is made for its
exercise. The prophecies clearly show that
days of great blessedness are before us, and
that these days will be preceded and accom-
panied by a very large effusion of the Holy
Spirit. Who can read the remarkable vi-
sion of the valley full of dry bones, and the
interpretation given of that vision, without
being convinced that the Holy Spirit will
yet exercise his office in a very remarkable
manner, so powerfully, that those who are
now as a multitude of dry bones, shall stand
up as a great army of true believers? The
divine oracles at the same time assure us,
that it is in answer to prayer that this bless-
ing will be bestowed. It was not till the
prophet had said "Come from the four
winds, O breath, and breathe upon these
slain that they may live," that the life-giv-
ing Spirit came. In another prophecy, al-
so, after promises of great mercies, it is ad-
ded, "I will yet for this be inquired of by
the house of Israel to do it for them." Such
is the connexion between the gift and pray-
er for its bestowment. So much is this the
order in which the Lord grants his mercies,
that he has promised, not only to pour out
the spirit of prayer and supplication upon
his people, but to lead them to *excite one
another* in this exercise; for thus it is writ-
ten—"The inhabitants of one city shall go
to another saying, let us go speedily to pray
before the Lord, and to seek the Lord of
Hosts; I will go also." And when pray-
er is offered, God declares, "Before they
call I will answer, and while they are yet
speaking I will hear." We have every reason
to believe, that whenever prayer is gen-
erally made for the outpouring of the Holy
Spirit, this unspeakable blessing will be af-
forded. Could we find any instance in
which the Lord has refused to hear the pray-
ers of his people, even when praying solely
for their own deliverance, we might be dis-
couraged. But when he has from the be-
ginning heard their cry, and saved them,
we may rest assured he will answer our pe-
titions. That which is now desired is for
his own glory, for the attainment of that
object for which the Lord Jesus shed his
precious blood! For, at what time will he
see of the travail of his soul and be satisfi-
ed? Is it not when the Holy Spirit, taking
his great power, and exercising his mighty
energy, shall so bless the earth, that mul-
titudes of every nation, tribe and tongue,
shall bow to the name of Jesus, and confess
that He is Lord to the glory of God the
Father. The earnest supplications, there-
fore, of every sincere Christian for the out-
pouring of the Holy Spirit; and his unwea-
ried efforts, by the divine blessing, to excite
a similar earnestness in others, are particu-
larly desired; and Christians should men-
tion it to their religious correspondents at
home and abroad; each Christian using his
utmost ability to make this union for pray-
er as extensive as possible

NEW-YORK, OCT. 6.—*Emigration to Hayti.*—The ship *Concordia* sailed this fore-
noon for Hayti, with a full complement, a-
bout 160 colored emigrants, male & female.
The tide of emigration to Hayti is almost
beyond the most active exertions of the So-
ciety to provide for. Another vessel will
shortly be dispatched from this port. Six
vessels at Philadelphia, one at Port Eliza-
beth, one at Alexandria, and several at
Baltimore, are now under engagement to
take out passengers.—*Statesman.*

A female of the name of Jones was con-
victed, in London, in August last, before
the city magistrate Birnie, of stealing "ten
penny-worth of bacon" from a shop, for the
sustenance of herself and a starving child.
The publication of her piteous case in the
newspapers produced speedily a contribu-
tion of seventy pounds sterling for her re-
lief, which served to establish her in a small
grocery line. Such are "the turns of fate
below." CHARITY covered and cured the
whole evil.—*Nat. Gaz.*

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